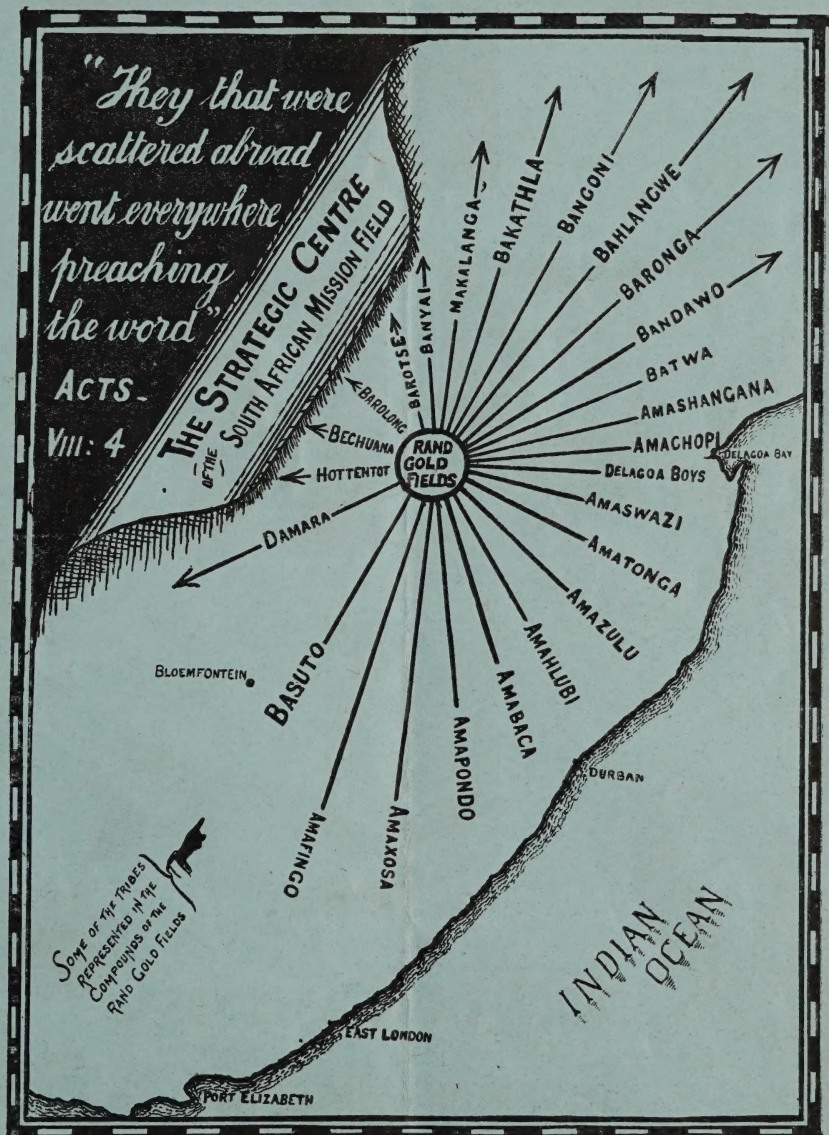


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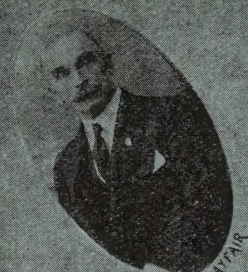
The South African Compounds and Interior Mission.

A RETROSPECT AND PROSPECT.

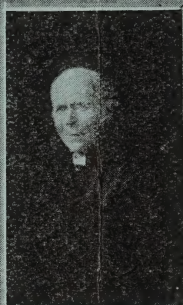


Oct. May 11, 1918

MEMBERS OF THE NEWLY-FORMED COUNCIL OF THE



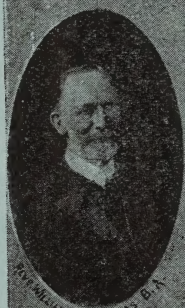
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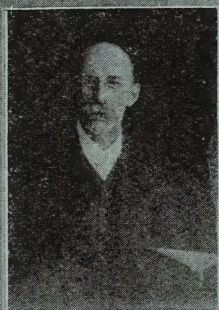
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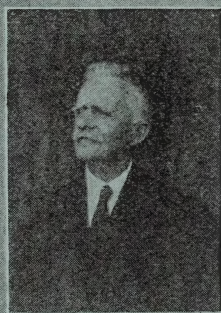
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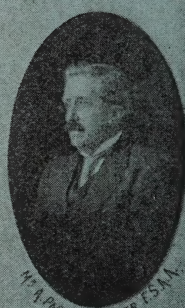
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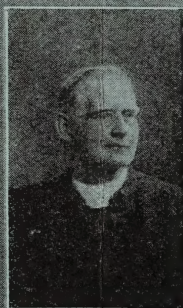
MR. FRANK HUSKISSON



MR. A. W. BAKER



MR. A. PARK ALEXANDER F.S.A.



REV. F. & B. SIDLEY D.D.



MR. GEORGE FLEMING L.R.B.A.



MR. W. J. KERN

**SOUTH AFRICA COMPOUNDS
AND
INTERIOR MISSION**

SOUTH AFRICA COMPOUNDS AND INTERIOR MISSION. IN RETROSPECT AND PROSPECT.

January 1918.

The Story of the Mission.

Two facts of prime importance in the history of this Mission mark the year 1917 :—

First, the Mission has attained its majority, having completed twenty-one years of fruitful service in the vineyard of our Lord, and

Secondly, it has this year been reorganised. The Hon. Director and Founder, Mr. A. W. Baker, has handed it over entirely with all its belongings and with the complete control of all its affairs, to a Central Council composed of men belonging to several Evangelical Denominations, resident in Johannesburg, with a view to consolidating its results and extending its activities. This transference of authority has been effected with the hearty concurrence and co-operation of Mr. Baker's fellow-workers; and of the Australian Council.

In view of these facts this seems a suitable time for taking a retrospective view of the Mission and its work. This story is intended to serve as a special double number of AFRICA'S GOLDEN HARVESTS.

ITS RISE.

Among the many remarkable conventions held by the late venerable Dr. Andrew Murray in various parts of South Africa, was one held over twenty-

one years since, in Johannesburg. It was in connection with this convention that the greatness of the need for definite aggressive mission work among the masses of heathen natives labouring in the mines along the Rand, was first laid on Mr. Baker's heart. He was at that time in lucrative practice as a solicitor in Pretoria, where he was actively engaged in such mission work as was possible there. Four years previously the conviction had forced itself upon him that the Lord would have him devote himself, and whatever means, he might have been entrusted with to mission work among South African natives, and he had gladly dedicated himself to this—and had often wondered when the definite call would come.

During the Convention above mentioned on a Sunday afternoon he paid a visit to one of the large Mining Compounds,—that of the City and Suburban Company,—and held an open-air meeting for the natives assembled there. At the close of his address some six or seven out of an audience of two or three hundred heathen, accepted an invitation to come into the centre of the ring to be prayed for. One of these penitents raising his head, and with tears streaming down his face said "Au Mfundisi! si njenge zimvu e zi ngena-wo umalusi etc." ("O Teacher we are here like sheep without a shepherd,

surrounded by temptations to drink, immorality, and other vices, and with nobody to help us. You speak our language, why do you not come and be a shepherd to us?"

About a month later he again visited Johannesburg and once more made his way to the same Compound where he preached to a large crowd, a considerable number—perhaps twenty—seekers knelt in the ring, and once again came the cry. "O Teacher why don't you come and be a shepherd to us?" With this appeal came as it were a voice in his soul, "this is my call."

This led to a mental survey of the field with its hundred thousand or more of the finest young manhood of South Africa's native races, and the impression created was that no man could wish for a grander sphere of labour for his life's work, and it is remarkable how God guided and over-ruled all things till the Mission was fully established.

EARLY DIFFICULTIES.

It is not easy for those who are but now coming into contact with Mission work in the Compounds to realise the difficulties in those early days. There was a strong prejudice against missionaries and it was very difficult to gain access to the Compounds. Compound Managers in those days wielded much more extensive and arbitrary powers than now. With all the havoc still wrought by the illicit liquor traffic, the condition then, as compared with the present time, was as midnight to noon-day. Vile, fiery, adulterated liquor, sold at one shilling a bottle, was carried in thousands of bottles into every Compound; and these places on Saturdays and Sundays were scenes of fearful disorders. The Mounted Police were kept busy all along the Reef quelling tribal fights, extinguishing fires and arresting malefactors. Hundreds of natives perished from exposure on cold nights when trying to regain their compounds.

Carrying a small organ on his shoulder Mr. Baker commenced his work single handed in scenes such as these. He made his way into one, compound after another, the Lord giving him favour in the eyes of the Managers, thus making a way for the entrance of the Gospel.

Our Mission has the unique honour of being the pioneer of all such work in the compounds. We rejoice to record that many societies and churches are now seeking to reach these heathen masses, but when Mr. Baker heard and responded to the Divine call, there was literally no man to care for their souls. True the recognised churches were at work in and around Johannesburg, but their energies and time were fully occupied in looking after the more or less civilized, and already partly evangelised men who were at work in town and its suburbs. For the ignorant heathen masses which manned the mines nothing was done, and as already intimated, mine Managers were generally strongly, and some violently opposed to any attempt at evangelising the natives.

Just at this time however a striking instance of God's gracious guidance was granted to Mr. Baker. Travelling by train one day, he was able to render some considerable assistance to a lady passenger which was greatly appreciated by her. Sometime afterwards the manager of one of the mines being appealed to by Mr. Baker for permission to hold services blankly refused, saying there was but one man to whom he would grant permission, and that was a Mr. A. W. Baker who had rendered some Christlike service to a relative of his. Mr. Baker quietly told him, he was the man—and so he gained entrance for the Gospel.

METHODS.

The Zulu and Sesuto dialects are employed. Mr. Baker having been born and brought up in Natal learned

to speak Zulu as a child, and his intimate knowledge of their language and ways, has made it possible for him to do much, which for others would have been impossible.

Schools were opened in the compounds, with the simple and only object of teaching the boys to read their Bibles and to be able to write to their Missionary when they returned to their faraway homes—thus enabling him to keep in touch with them. The New Testament was the Primer.

EVANGELISTIC WORK.

Each convert was instructed that he must be a witness to his fellows. This has been and still is the great ideal of the Mission. God's blessing rested on the work and it steadily grew in power and influence. Workers were drawn from various places and denominations to take part in it. A crusade by the Mission against the liquor curse was largely instrumental in getting the Prohibition Law passed.

EXTENSION.

Converts gained in the Compounds not only witnessed for Christ among their fellows but when they returned to their heathen homes and tribes, they carried with them the story of the Love of God in the gift of Christ Jesus, to people, by whom the names of God or Christ had never before been heard. This led Mr. Baker to undertake a lengthened tour in Gazaland in the year 1899. He and a companion, the late Harry Agnew, walked during this tour a distance of about 350 miles, sleeping in native huts and preaching the Gospel of Christ. At the end of this journey Mr. Baker was laid low by malarial-fever; but this, like Paul's imprisonment, was the means of an increase of blessing. A sea voyage became necessary for recovery, which led to his visit to Australia and New Zealand and the establishment of branches of the Mission in those countries.

During the absence of Mr. Baker from South Africa the Anglo-Boer war began. Although this upheaval affected all Christian work, and all British Subjects were compelled to leave the Transvaal, yet the work of the mission was successfully carried on by the American friends who formed part of the mission staff, and who were permitted, because of their nationality, to remain in the country. Much useful work was done during that trying time.

THE GOSPEL CIRCLE OF INFLUENCE.

It is deeply interesting to note that the Mission has had converts from forty different tribes, besides having been the means of leading about forty-one Chinese to the knowledge of Christ while these people were working on the mines; and at least one Indian has been baptised.

The diagram on the cover gives some visible representation of the wonderful area over which the influence of the Mission has extended. In no other sphere in the world is there such opportunity of having the Gospel message carried out through the whole of Central South Africa.

Every Lord's Day over thirty little groups of Native Evangelists are out in the Compounds preaching the Gospel and testifying to what Christ has done for them personally. There are at this present time twenty-two Church buildings along the Reef and Coal Mines and twenty-five room schools in the Compounds. Day and night our schools are open to all comers. The native patients in the mine hospitals, and the prisoners in the gaols are visited. Everything that can be thought of for their mental, moral, and spiritual good is being done.

In Natal, a flourishing branch of this work on the borders of Zululand was transferred to the Free Church of Scotland Mission. There are however still three stations in Natal, at Rama, Gomba, and Olivet.

In Gazaland our Evangelists are, and have been for many years, doing a grand work of evangelism, and we have many small churches scattered through that country notwithstanding a good deal of persecution.

In British East Africa north of Lake Victoria Nyanza we have two stations amongst the Banyore, Kisa, and abaSotso tribes. The two centres are at Kima and Ebudongoi, where Mr. and Mrs. H. C. Kramer are at work. With them also is Miss Baker, Mr. A. W. Baker's daughter.

Among the immediate pressing needs of the Mission are suitable workers for British East Africa, and one or more to take over the care of the work so well begun in Gazaland.

Statistics are often misleading, and there is ever the danger of fixing attention on *results* rather than on the *Lord's Command*; but it is a fact that calls for praise and gratitude to God, that during the twenty-one years of its existence over 5,000 natives, mostly men, have made public confession of their faith in Christ by baptism through its instrumentality.

THE FIELD.

The Field is the Compounds. These Compounds are huge barracks in which accommodation and shelter are provided for the natives who are working in the mines, and where they are under some sort of control. There are now 300,000 men gathered in these Compounds from all parts of South Africa and from Central Africa as well. They are all accessible to the Gospel, and as already stated form an ideal seed-bed for Gospel teaching, for they can and do carry the Gospel message to places where a white man has never been seen.

FINANCE.

The native workers are supported almost wholly by the free will offerings of the converts. Pupils in the schools are charged a fee of two shillings per

month which goes towards the payment of the expenses of the up-keep of buildings, lighting, cleaning etc.

The European workers are remunerated at the lowest possible scale on which they can support themselves and their families. For their allowances they are dependent on the free will offerings of the European friends of the Mission. The Council feels that an increase in the present scale of allowances is urgently needed in these days of increased cost of living. This can be done only as God's stewards make it possible.

The Mission insists on the abstinence of its converts from all intoxicating drinks, and from the use of tobacco or other narcotics, and abandonment of all native superstitions and customs opposed to the teaching of the Word of God. It insists also on the duty of restitution where a convert can make good what he may have stolen, and of setting right the wrongs he may have done to others.

—x—

OUR NEW DEPARTURE.

After lengthened negotiations, and much thought and prayer, the proposal to hand over the direction and control of the South Africa Compounds and Interior Mission to a Central Council in Johannesburg has become an accomplished fact.

Although some of the members of the Council are well known to many of our readers, it may be of interest to others to know something personal of the men on whom now rests the responsibility of the Mission.

To those who have been readers of AFRICA'S GOLDEN HARVESTS Mr. A. W. Baker is well known. As stated elsewhere in these pages he is the Founder, and has been from the beginning the Hon. Director of the Mission. This office he has now relinquished; but while he lays down the

reins of control he retains a seat on the Council, and will continue to act as Special Evangelist of the Mission bearing all his own charges, as he has done since the beginning of the work.

Mr. Frank Huskisson, a member of the Church of England, who was unanimously elected as Chairman of the Council, was for many years Superintendent of the work of the South Africa General Mission. He is widely known through the country, having conducted successful Missions in many towns all over the Union. He has been from the beginning, the Secretary and Treasurer of the South African Keswick Council, of which the late Dr. Andrew Murray was President.

Rev. William M. Douglas who is also widely known through his work, first as Evangelist of the Wesleyan Church, and later as Secretary of the Missionary Volunteer Movement of the Students' Christian Association, consented to undertake the duties of Secretary. He is a minister in connection with the Wesleyan Methodist Conference of South Africa; and having recently retired from the active work of the ministry and become a Supernumerary, is finding in this work a congenial sphere for the riper years of life. He has had long and close contact with the natives, and has the great advantage of being able to speak to them in one of their own languages.

Rev. Digby Berry is well known, chiefly to our Australian friends. He is a Clergyman of the Church of England, and is generally called Canon Berry, having been Canon of Melbourne Cathedral, before he came to this country in the interests of Evangelical Churchmanship. His ministry is carried on in Christ Church in Johannesburg for those members of the Church of England, who like him, are desirous of seeing the Protestant testimony of that Church emphasised in this country.

Rev. Dr. Sidley is also an Episcopalian Clergyman, and like Canon Berry, with whom he works, he is an evangelical and devoted Protestant and is deeply interested in the Mission.

In Mr. A. Park Alexander the Mission has found a Treasurer of ability and trustworthiness. He is a member of the Society of Incorporated Accountants (Eng.) and Administrator of Estates, and has been for some time Secretary of the Baptist Church in this city; of which Church he is an active and valued office-bearer. In him we have a model Treasurer.

Mr. G. Granger Fleming is practising in Johannesburg as an architect, but he has become widely known to the Christian Churches as the author of "The Dynamic of All-Prayer," a book of which the late Dr. Andrew Murray spoke highly. Indeed it was he who persuaded Mr. Fleming to publish it.

Mr. A. C. Playfair is a well known business man and Christian worker and philanthropist. His energies are largely devoted to work among the young. He has for many years been connected with the scheme for giving the slum children of this place a seaside holiday now and then, and these outings have been owned of God to the conversion of some of the children. Mr. Playfair and Mr. Fleming have been closely connected with the Presbyterian Church, of which they are both Elders.

Mr. W. H. Auret Pritchard is a Government Surveyor, so closely connected with the life and growth of this city that one of its principal streets is named after him. He is an office bearer of the Baptist Church here.

Mr. W. J. Kerr is one of our approved and trusted missionaries. He was selected by the Council, according to the new Constitution of the mission, from among the members of its staff. He is a man of ripe experience and sound judgment, and will be able to render valuable assistance to the Council.

in the direction and control of the Mission.

It will thus be seen that as far as the Council is concerned it is truly interdenominational; representing, as it does, the Baptist, Episcopalian, Presbyterian and Wesleyan Churches. This is all the more remarkable because no one was chosen as representing any special denomination, but solely for his personal fitness to undertake the work of the Council. When, however, the Council was established, it was found that it was thus representative of these various Churches.

A Personal Message from each Member of the Council to our Readers.

It seems a fitting thing that each member of Central Council should make use of this special issue to convey a personal greeting or message to our readers. Each writer speaks for himself, and views the Mission and its need from his own standpoint.

"The importance of the work among the heathen in the Compounds along the Reef, in the Transvaal, cannot be over-estimated. Coming, as they do, from every part of South and Central Africa; working in the mines for periods of from one to three years, and then returning to their homes; affords a unique opportunity for evangelizing the whole of Africa, through the agency of saved and sanctified natives who have found Christ, and been prepared for the work during their stay on the Rand. What a privilege to be allowed to have a share in such a work and how great is our responsibility!

This Mission has been wonderfully owned of God, under the leadership of our beloved brother Mr. A. W. Baker, and the devoted band of workers associated with him. But with the new

conditions, brought about by the formation of the present Council, possibilities open before us of unlimited extension. A loud and earnest call comes to redouble our efforts, and buy up the opportunities of making Christ known to these dark ignorant hearts. The need is appalling, and it must be faced in a new spirit of self-sacrifice if God's glorious purposes are to be realized in the lives of these thousands of heathen.

Feeling the responsibility, we are anxious to have the prayerful interest and sympathy of all our friends throughout South Africa, and earnestly invite all such to become partners with us in this important work. We would also ask those in Australia and other parts, who have been linked on to the Mission by their prayer-fellowship and gifts, to take the responsibility up with fresh earnestness and devotion, and help us to "pray through" to a glorious victory for the kingdom of our Lord Jesus Christ. The time is short, and if the work is to be fully overtaken we must have more European Missionaries: will you pray that such may be called and separated by God for the work? We shall also need much more liberal financial support: will you take this burden upon your heart in prayer too? We have the promise, and the Lord loves to supply all the needs for His own work. Will you also pray, for the Missionaries European and Native, that each may be a "chosen vessel, sanctified, and meet for the Master's use"; for the Council in Australia that has taken so much interest in the Mission; and very specially for the newly-formed Council of responsibility in Johannesburg; that each member may be filled with the Holy Ghost, and be able to discern the "Mind of the Spirit, and understand what the will of the Lord is"?

We are greatly privileged in having the Rev. W. M. Douglas, B.A., as our

Secretary. I have known Mr. Douglas for many years, and we have had much sweet and profitable fellowship together in convention and special mission work through the country. I have no doubt of his being God's choice gift to us, and it is a great joy to anticipate being so closely associated with him in the coming days through this fresh call of the Kingdom.

I hope as many as possible will become subscribers to our monthly magazine, and thus be kept in touch with the progress and needs of the Mission, and be able to pray intelligently for us. It will be our aim not only to give reports of the work, but to make the paper a spiritual link; with articles upon the possibilities and privileges of the spiritual life. Our work is twofold: the evangelization of the heathen, and the entire sanctification of the Lord's people, in preparation for His near return.

F. Huskisson.

II

"The duty of caring for the souls of natives on the Witwatersrand ought to be regarded as almost the very foremost duty of Christian Johannesburg—if there is such a place—and the majority of these natives are employed in the gold mines. The feeling of doing almost nothing of such a duty as this, painfully burdens one's conscience, and an invitation to join a Council which was undertaking the charges of the Compounds and Interior Mission was an invitation which I could not with good conscience refuse.

The difficulties are great, but they are the kind of difficulties which men of faith have in all ages been called to face. Let us ask the Lord to give us "faith as a grain of mustard-seed."

D. M. Berry.

III

"Many years ago I was greatly impressed by the fact that the S. A. Compounds and Interior Mission had seized the unique opportunity afforded by the concentration all along the

reef, of the vast number of natives drawn from, and periodically returning to the native territories of this country. A closer acquaintance with its work has deepened that impression, and emphasised the fact that its influence radiates from this, the strategic centre, to those territories, through the agency of its native converts on returning to their homes.

The Mission has always appealed to me as following the example of our Risen Lord when He seized the opportunity of the concentration of Jews in Jerusalem at Pentecost for the outpouring of the Holy Spirit.

This 'field' is a concentrated opportunity—the 'harvest is plenteous.' On a recent Sunday forenoon, out of four services held in the compounds, I was privileged to witness, (as the result of Mr. Baker's appeals for decision,) over forty natives kneeling in the ring—some seeking salvation and some making afresh an open confession of Christ.

As the Treasurer of the mission, I may say that it seeks to obtain its necessary funds, not by making direct financial appeals to anyone, but by appeals made *via* the Throne of Grace, through Him who moves the hearts and touches the pockets of His own people. To this end, we solicit the prayers of every Christian reader.

A. Park Alexander.

IV

"I have known Mr. A. W. Baker and his work for quite a number of years. To me personally, giving up his professional prospects, and devoting his life to the organizing and running of the S. A. Compounds Mission, has always been an inspiration—a work based on such a life sacrifice, must not be allowed to fall away, or even to suffer for want of support.

I have on different occasions visited some of the schools and native churches along the reef and always found mine boys working away at their books,

spelling-books only, most likely, intent upon learning to read and write.

What has always impressed me about the work was its clear-cut aims and objects; not to "Civilise" the natives, not to make church members of them, but to bring them to Christ, who alone can "set the captive free"—that they might be "new creatures in Christ Jesus"—and then, too, the encouragement given to the converts to become in their turn the heralds of the Gospel. In this way the light has been carried to them "who sat in darkness," through the native territories even to the uttermost parts."

W. H. Auret Pritchard.

V

"Dear Friends,

As I suppose you already know, Mr. Baker, who has for many years unselfishly worked on behalf of the S. A. Compounds' and Interior Mission, has handed over its management to a Council composed of Christian men deeply interested in its welfare, and so I venture as one of them to write a line to tell you that we have accepted this responsibility after much thought, and earnest prayer. In ourselves we can do nothing but we daily look to God in faith for the grace and wisdom that we need, and we ask you to add your prayers to ours that this work may be carried on in a right spirit and to His glory, and praise.

The financial responsibility is great. Will you not help us by becoming helpers-together-in-prayer?

Your fellow worker in Christ."—

F. de B. Sidley.

VI

"In attempting to pen a few lines for the magazine relative to the work, I cannot do better than look at some of the misunderstandings that still exist as to the nature of that work.

Only a few days ago I was told that while the speaker admired our earnestness, he entirely disagreed with our

idea of educating the natives. The uneducated native was, according to his idea, a much more useful servant than the educated one; and here began and ended his interest in the native.

Is it not strange that we should be blamed for doing the very thing that we most carefully avoid? By educating the native this friend meant teaching such subjects as English, Arithmetic, Geography, etc., and these are the very subjects which are excluded from our schools. Education as far as we are concerned, begins and ends in an attempt to teach the native to read the Scripture in his own tongue. I could easily fill the Roodepoort School with good paying pupils, if only I would give instruction in the subjects mentioned above. Let me give a sample of the correspondence that I receive. The following letter reached me a few days ago:—

'Mr. Mfundisi J. Kerr Esq., Rev. Sir, would you be so very kind and learn me Laten Grek Geometry Algebra and Eng Grammer.' He then goes on in poor English to make a number of requests and closes by offering to pay any fee that I might ask. Of course, I replied that we never taught such subjects, that we taught the natives only to read the Scriptures in their own language, and gave Bible instruction in Zulu, and that we would be pleased to have him at the school in the Bible class. I have not seen nor heard from him since.

A second misunderstanding that seems to die hard, is, that the ultimate result of mission work is to turn out most undesirable specimens of the fop. To illustrate and deal with this aspect of the work, I will relate an incident in Mr. Baker's experience.

He was met by a friend in Pietermaritzburg who began to chide him on the folly of spending so much energy on the Christianizing of the natives, and to prove that more harm was done by

Mission work than good, pointed out two natives : one a complete fop, the product of a mission school ; the other honest, trustworthy, and most obliging, who had had nothing to do with any mission school. Mr. Baker was naturally curious to know from what school the fop had graduated with modern honours, and also from what source the unschooled man had obtained all his virtues ; so he asked permission to call both of them to him and he put a few questions to each and discovered that the fop had never attended any school, and had received his education, as we should expect, from low white men at the street corner ; while the other was a local preacher, in one of the native churches, and spent his Sundays in preaching the Gospel. His master had never taken the trouble to enquire what he did on Sundays. That man must have felt pretty small, and I feel sure that a goodly percentage of similar objectors to mission work would find themselves in a similar position if similar investigation was made.

VII

W. J. Kerr.

The unit in Christian life and work is not the individual but the community. You are incomplete without me ; I certainly am without you. We have to think in collective fashion.

This applies to the promises of God. Most of us can testify that waiting upon God has been beneficial to us as individuals. It is a scientific fact that renewed strength is the result. Now is not this exactly what organizations need ? Some get old in a few years, others have vigour through one or two centuries. But with all, the tendency is for the bones to set, and the muscles to lose elasticity.

Be it a Church or Society, or a Committee there is the perpetual need for the renewing of youth, for the fresh dew ; for the cleansing of the vision. And these are assured in all "work"

which is founded on "wait."

This then is our attitude. That of waiting and confident expectancy. Not a sighing for the glories of the past, but a joy in the glories on the threshold of which we place our feet. Everything tends to grow old but LIFE. The spirit of life ever bursts forth in newness of youth. Our Lord Christ is ever young. Hearken ! There is a whispering in the branches of the trees ; there is the promise of spring.

G. Granger Fleming.

VIII

"For many years Mr. Albert Baker has carried on a war with the world flesh and the devil in South Africa almost single handed, but now the time seems to have arrived when a more thorough organisation of the excellent work done by this valiant servant of God might, nay, should lead to even greater victories.

It is to be sincerely hoped that Christian people who may in the near future become better acquainted with the work and its far reaching influence on the natives of our country will take a deep and true interest in their dusky fellow countrymen.

There is much that one can do besides the giving of money. Prayer and intercession are both mighty weapons in the hands of God's children, and so it must not be forgotten that the effectual fervent prayer of a righteous man availeth much.

Natives are in many respects simple folk—and have a way of imitating, or copying those whom they closely observe. How important therefore it is that we who make profession of being children of God, should live before them in such a way as to lead them upwards and never downwards.

How responsible we are to our Master for not only bringing to these people the knowledge of His Gospel but to live before them in such a manner as to commend that Gospel to them

It is to be hoped that through the influence of the monthly paper to be issued by the Mission, the spiritual life of Christians will be greatly strengthened and that before long we may see that quickening of life and character telling on our natives with power and unction.

A. C. Playfair.

IX

In wishing a Happy New Year to all our subscribers we wish to thank those who have occasionally cheered us with a few words of appreciation. The first number of this magazine was issued in August 1905. Those who are superstitious about the number thirteen will welcome the change of Editorship before the Baker's dozen years has been completed. In our prospectus we were optimistic enough to hope that its columns might be made use of by Missionaries of various denominations.

These were our opening sentences:—"We are not aware that there is any magazine in South Africa which throws its columns open to all Missionaries for the dissemination of news of the extension of the Master's Kingdom and for the discussion of Mission Problems." Our new Editor takes up his task with the hope that such an use may be made of its columns in the future.

It may not be inappropriate to add the closing sentences of that prospectus. "And now, dear reader, we invite your co-operation in making the magazine a granary of good things gathered from the Harvest Fields of dark, down-trodden, slave-cursed Africa."

We have selected "Golden" as the word most suggestive of the value of the precious souls whose redemption we seek; and in all the processes of reclamation from the dark, deep, mines in which it is embedded until stamped with the image of the King, most marvellously symbolical, of the processes of regeneration and sanctifica-

tion of the human soul."

As to its principles, we said, "the principles of total abstinence and papers on evangelistic work, and the deeper spiritual truths of the Word of God, will occupy a prominent place in its columns, and the Editor will always welcome suggestions for the improvement of the magazine, and genuine honest criticism."

In handing over our work to our successor we hope our readers will admit that we have honestly striven to fulfil the promises of our prospectus, and that they will not only continue to subscribe but will help to increase its circulation, and pray that it may be the means of far greater stimulus and blessing under the new direction than ever it has been in the past.

A. W. Baker.

X

As the Secretary is the Editor of the magazine it might be supposed that he has taken space enough already; but this column is a much more personal one than the other columns of this issue and I wish to make use of it to add a few personal details.

I am glad that I have had the privilege of being numbered among Mr. Baker's friends. It is a friendship now of many years' standing, and a friendship that has been unbroken by misunderstandings or difference of opinion. It is a long time since I was first brought into touch with his self-denying work in the Compounds. In those early days he expressed a wish that I should join him in this work and my heart was able to respond that I would do so gladly if God opened up the way. I was at that time in the full work of ministry of the Wesleyan Methodist Church, to which ministry I had an unquestioned call by God; and till God made the way clear, I felt I could not lay it down.

We both continued in prayer about the matter, but the years passed and

the way remained closed. Meanwhile I was led to take up work in the Students' Christian Association of South Africa as Secretary of the Missionary Volunteer Movement and in that work had God's presence and blessing. It however, became clear that such constant travelling was getting beyond my powers, and I decided to retire both from the work of the Students' Association and from the active work of the Wesleyan Ministry in which I had served for over forty years. The South African Wesleyan Methodist Conference, which sat in Bloemfontein in April last granted my request, and permitted me to become a Supernumerary.

This set me free from the burden of ordinary circuit work, and Just as I was freed from this burden I found that the Compounds and Interior Mission was being re-organised and that my friend and brother in Keswick Convention and Mission work, Mr. Frank Huskisson was taking a leading part in this re-organisation, and so when the Council was formed and I was asked to be come Secretary I declared my willingness to take it up for a time at least just to try if I can manage it.

I am thankful to God that though I do not feel equal to the constant travelling of the past few years of my life, I am still in possession of a good share of health and energy and with the patient forbearance of the Council and the kindly and constant help which I know I shall receive from our able and much loved Chairman, I have a good hope that I may be able to do a little to help the Mission in these days of change and reconstruction. Will you our readers take up this whole work and its workers into your prayers, and rest not till God causes His face to shine blessedly on the heathen crowding our Compounds.

I wish especially to make an appeal for help in the matter of our magazine.

I earnestly desire to see the idea of the late Editor becoming a fact. I shall be grateful for all the assistance any reader can give. You can send items of interest touching the work of God in your neighbourhood., Questions may be asked on points affecting conduct and faith, which I shall do my best to answer. Every reader can be an agent in seeking to secure subscribers. No one is paid for any work done in the magazine save only the Printer.

Make a beginning at once and send in your subscription for 1918 along with the enclosed order form correctly filled in and let each who subscribes try to get another to subscribe as well.

Now then do it !

II Samuel 3 : 17.

William M. Douglas.

Have Thou Thy Way with Me.

Have thou thy way with me, O God !

Although I beg my own :

Heed not the body's noisy cry,

But the soul's undertone.

Though stubborn greed of present good,

Drowns all with deafening voice ;

Have thou thy way with me O God !

This is my spirit's choice.

Have thou thy way with me, O God !

Nor let me dread the proof

Thine unguessed way must put me to

For some divine behoof.

Have thou thy way with me, O God !

Until my life attests

That just the will to do Thy Will

Is, of all the gifts the best.

Have thou thy way with me, O God !

And oh, my soul take care

To have thy daily attitude

In keeping with thy prayer.

—Selected.

A Sunday in Gao!

The following sketch of one side of the work of the Compounds and Interior Mission was written by a Jewish friend who had himself found that

Jesus of Nazareth was indeed "the Son of God," "The King of Israel." It is the story of a Sunday's work in the prisons of the East Rand.

"A few peremptory words of command and the group of close-cropped clean shaven men took their seats on the Pretoria-bound train. The sight of these poor fellows in the familiar convict garb, shrinking from the gaze of a curious public sent my thoughts singing back to a Sunday I had been privileged to spend getting an insight into the work of the S. A. Compounds Mission among the prisoners at Witwatersrand.

A few impressions of that day will doubtless prove of interest to your readers. Motored across to Boksburg by Mr. A. W. Baker, I was happy to meet Mr. E. Andersen in charge of the New Comet and Boksburg section of the Mission, who at once took me under his wing for the day. The programme being rather heavy, we lost no time in getting to work, visiting first the Compound of the New Comet mine. Here we found the usual collection of boys drawn from every tribe, garbed in the strangest fashion, and squatting in groups around the quadrangle forming the inner part of the compound.

In one corner a heavy-eyed group, obviously recovering from a carouse, viewed us with disfavour as we entered. In another corner a long haired Swazie carefully tending the locks of a fellow tribesman, glanced up at us curiously. A group, consisting mostly of Swazies, collected and listened attentively to an earnest Gospel address in the Zulu language.

From this Compound we made our way to the Boksburg Gaol. The gaunt stone wall with its formidable gate, cutting off those shut up there from the outer world of freedom, seemed to typify, the great wall of sin separating between man and God, and cutting him off from life and light. We remem-

bered, however, with thanksgiving, that just as we were privileged to have access to those behind barred gates, bringing them a message of cheer, so too God in His mercy had made "a new and living way" by which the wall of sin might be made as a thing of nought, and "the gates of hell" prevailed against.

Boksburg Gaol holds both white and native prisoners; and so, whilst Mr. Baker proceeded to give his attention to natives awaiting trial and others serving sentences, Mr. Andersen and I went to hold a short service for the white men. Slowly they filed into the little chapel; men of varying type and feature, mostly in the prime of life; some bearing that indefinable impress which betokens good birth. After some hearty singing—the men chose the hymns—, and prayer by Mr. Andersen, I faced the men to speak to them. The sight of that all distinguishing dress, and those seared faces, gazing so earnestly into mine, a younger man than most of them, swept away all pre-conceived thoughts and ideas. As a cloud there rose before me the wasted, broken years of these poor social out-casts, without God and without hope. I thought of the stigma that in the eyes of men, would ever more be upon them, and my heart went out towards them in sympathy. "An ordinary address" was out of the question. I spoke to them in simple dependence on God's own Holy Spirit, spoke to them as one man speaks to another when the deepest springs of his being are touched. How deeply thankful I was that there was a message of hope and pardon for these marred lives; a message that told of the possibility of a new beginning; a message that promised emancipation from the power of sin, a message that told forth the wondrous fact that though men might be unforgiving and unforgetting, yet God was willing both to forgive and to forget,

making all things new. If ever I have exulted over the good news of the Lord Jesus Christ and His Salvation, it was that day. We shook hands with the men as we left and were permitted a brief chat with several of them. Re-joining Mr. Baker who had been having a busy time among the prisoners, we went back to Mr. Andersen's for lunch.

Our next appointment was the large Central Hospital of the East Rand Proprietary Mines. Here we found hundreds of natives brought to this centre from the various compounds of this group of mines, and representing tribes from many parts of Africa. The wards are built round the sides of a huge quadrangle which being provided with benches and trees enables the convalescent men to get fresh air under pleasing conditions.

The advent of Messrs. Baker and Andersen and myself soon caused a group to gather under a spreading tree, and it was a wonderful sight to behold the swarthy faces, presenting an extraordinary divergence in type and expression, as the men squatted or stretched themselves out around us.

Both Mr. Baker and Mr. Andersen gave addresses in the native tongue and as the expressions upon the upturned faces changed from indifference, curiosity, scorn or apathy to intelligent understanding, gladness, or sorrow, one realised that the Holy Spirit was bringing the word home.

Many came forward to be prayed for when the speakers ceased; and so as on our way out we slowly walked past the benches of sufferers we knew that God's Word would not return to Him void.

From this Hospital we went to the Cinderella Gaol the largest penitentiary on the reef where hundreds of native convicts are confined. Entering the gates we truly found ourselves in another world. Spacious quadrangles, blocks of buildings separated from one another by massive walls, smart

looking warders marching hither and thither in business like fashion, all created an atmosphere difficult to describe.

Six or seven hundred convicts with heads half shaved, were marched out and ranged in rows like troops of soldiers. As indicative of the work already done among them, it was pleasing to see that quite a number of them carried Bibles with them.

Mr. Baker had the privilege of preaching the Gospel of Christ to them. Mr. Andersen and I proceeded to the cells of the men in solitary confinement. Coming to a gate that opened into a narrow court yard bounded on either side by rows of cells and ended by a massive wall, the warder unlocked it, and then one by one in turn, the cells. The occupants each heavily chained, came each to the door of his cell and squatted there. To these men literally bound in chains, Mr. Andersen spoke of Him who came to set the captive free in terms such as they could understand, and also prayed with them. The message delivered, the men moved back into the cells, the heavy doors clanked, and we were glad that into their darkness the Gospel light had shined, even though but for a few brief minutes.

Court yard after court yard was visited after like manner, the warder most courteously conducting us and giving us every facility for speaking to the imprisoned men.

It was a sobering, strange tour, and the faces of some of the men as they gazed earnestly up from the cell floor, made an indelible impression on one's memory, for one saw soul conflict written there plain and clear.

Mr. Baker had ended his address as we left the cells for the open quadrangle and so we stood with him as the hundreds of men filed past us back to their cells.

The afternoon was well advanced as we issued once again into the outer world. Bidding Mr. Andersen God

speed and all blessing in his labour we hurried homewards. The glow was fading out of the western sky giving sombre tinge to the landscape, as we hastened along, and the dying day harmonised well with our thoughts. But mingled with the sadness and pain inseparable from a visit to a prison house there was a sense of gladness and gratefulness begotten by the fact that "the light of the glorious Gospel of Christ" had shined amid the darkness of crime and guilt bringing glad tidings of deliverance, hope and newness of life.

—o—

A Sunday in the Compounds.

It will help our readers to understand something of the work our mission is attempting if we reproduce an article written by Rev. J. E. Beverley, M.A., Church of England Clergyman of Holy Trinity, Cape Town, who was in Johannesburg and spent good part of the day with Mr. A. W. Baker in the Compounds. It must, however, be remembered that no report can convey the atmosphere of many of these remarkable gatherings, held Sunday after Sunday here and there along the great stretch of the Reef.

The following is Mr. Beverley's report:—

"NOW THERE ARE DIVERSITIES OF GIFTS . . . DIVERSITIES OF MINISTRATIONS . . . DIVERSITIES OF WORKINGS, BUT THE SAME GOD WHO WORKETH ALL THINGS IN ALL."—1 Cor. xii: 4-6.

I have always believed these words from the first day I read them. When confronted by one's personal limitations they have frequently been a source of comfort. I was not however prepared for the extent to which one would see these "diversities" illustrated in the ministry of one man when I accompanied Mr. A. W. Baker on a recent Sunday morning to some of his "Compound" work. I am, of course,

more or less familiar with the material upon which he labours—having had considerable missionary experience in Equatorial Africa, so that nothing in the natives themselves surprised me. But the manner in which, and the matter with which, the work was done were quite a revelation. I have never seen the like elsewhere.

In Mr. Baker's manner there was everything one associates with the native orator—volubility of language, intonation of voice, facial expression and bodily gestures. Like his Great Master his method of teaching was by parable. The matter he requisitioned for his lessons consisted of anything ready to hand—bones, corncocks, stones, cinders, etc. No crowd ever squatted round and watched more intently an Indian juggler than did those natives Mr. Baker. It was grand to see the spell-bound attention with which the discourses were followed, it was even grander to notice by the varying expressions of feature how point after point went home.

Let me give a brief outline of my visit. It was a cold Sunday morning in May when at 9.30 Mr. Baker called for me in his motor. Because of the keenness of the air he decided we should first go to the Distributing Compound—where the natives go on arrival from their kraals. Here it is possible to find better shelter from the cold wind and so easier to gather the boys for an open-air service. Very soon Mr. Baker rounded up two or three hundred men of various tribes who encircled us. He poured upon them torrents of words, clicks, grunts, etc. By means of a sovereign, some ashes, a pocket-knife and box of matches he visibly demonstrated to them on the ground the truth he propounded. So effective was the proof, that on appeal half-a-dozen boys came into the centre of the circle and joined Mr. Baker on his knees in prayer to God for forgiveness. Some were seeking conversion, others resto-

ration from backsliding.

From there we went to the hospital where Mr. Baker said a few words to each bed-ridden patient, and then collected the convalescents outside in the sunshine. Here again Mr. Baker unmasked all his weapons, and to some purpose, for several came into the centre of the ring to seek the Lord. As with the earlier penitents Mr. Baker spoke to, prayed with, took the name of each and committed him to God.

After this we motored to a very large mine compound, the City Deep. The experience here certainly passed what in these days the man in the street calls "the limit." First I was deputed to stand out in the open where the centre of attraction was to be. Mr. Baker then went from room to room arousing the curiosity of the boys by begging old bones. When the boys asked why he wanted bones he replied he was going to show them how devils were cast out. When he had collected all the material for his purpose he proceeded to give a demonstration of the healing of the demoniac at Gadara. The bones were disposed so as to represent the tombs; an old tin, the sufferer's village; corn-cobs his wife and children, a hole scooped out of the ground and filled with water the sea of Galilee; and a pannikin the boat in which our Lord and His disciples crossed the sea. All that eye, voice, limbs, imagination and imitation could contribute to make the scene live again before the native mind was utilised to the utmost. The effect was irresistible. Again we had a little band of boys kneeling down in the centre and before their fellows praying for the devil to be cast out of them.

Following upon this we went to a distant part of the compound and a fresh crowd was attracted "by guile." To them was illustrated—by means of a few lines drawn on the ground, and a hole—the pit of destruction to which Satan was luring the nations of the

world. The crucifixion, resurrection, and ascension of our Lord were pictured as God's means to save men from Satan's purposes. Again everything which man could do to make the facts living realities, was done in a way which so appealed to the native mind that a number came out for decision, as others had done previously and were similarly dealt with.

Time would not allow any further services that day, but I had an opportunity of visiting a meeting-house when a number of Christian boys were met together for prayer and praise. All these boys I understand go out to preach to their fellows every Sunday. They appeared intensely earnest.

I was profoundly impressed during my visit. First by the absolutely unique gifts of Mr. Baker as a linguist, as well as his zeal and self-sacrifice in his work. Secondly, by *the tremendous possibilities for missionary work in this sphere*. Here, easily get-at-table in their compounds, are men from many different tribes and countries, who after a period of service on the mines return to their own homes.

If only they could be sufficiently evangelised before their return, what a power for good would flow from Johannesburg to the native territories to counter-act what one is told is alas! too frequently the evil result of the natives' sojourn on the reef.

Could not the possibilities and the claims of this work be brought more prominently before the South African Church?

The Future of "Africa's Golden Harvests."

One result of the formation of the Central Council of the mission is that Mr. A. W. Baker has handed over the Editorship of *Africa's Golden Harvests* to the Secretary of the Council, Rev. William M. Douglas.

The new Editor resolved to send out

a history of the mission as a special Christmas Number of "A. G. 'H." instead of the usual November and December issues. It will furnish as much reading matter as the two ordinary monthly issues, so that our subscribers will, we trust, lose nothing by the change.

This special issue is meant to be widely used by our friends to make known the opportunities and needs with which the Council is now faced. We do not intend to depart from the original principle of the mission in regard to appealing for funds. We neither make, nor do we wish our helpers to make, any personal appeal for money. Our trust and confidence are in God, but we believe it is our privilege and duty to let God's people know of the work and to invite them to become helpers-together-in-prayer, leaving the matter of financial assistance to be settled by each as God Himself may lead them.

Our workers have all accepted, from the beginning the principle of trusting God to supply needs, and the Council can make no guarantee of support save as God's stewards make this possible by their gifts.

We are most anxious to make the monthly paper a welcomed and looked-for monthly visitor. To this end it will contain, besides reports of the work of the Compounds and Interior Mission, information about the work of God carried on by other Missionary Societies, both in the compounds and in the heart of this dark Continent; and also farther afield, in India, China and Japan, and wherever missionaries have gone with the Gospel. Our aim is to make it a magazine of general missionary intelligence.

For many years we have felt the need of a magazine which might prove a bond of union among the numerous friends scattered through South Africa, belonging to all the churches, who have been led by our Keswick Conventions

to a fuller and deeper spiritual life than they once had, and we intend to devote from month to month a portion of the magazine to plain and loving messages on full salvation from sin as the privilege of the child of God.

Believing as we do, that we are now in the closing days of this dispensation we shall endeavour to give in each issue an article bearing on some aspect of the Great Hope of our Lord's return. We do not mean to speculate on "the times or seasons" but to emphasise the practical importance of the Hope, pointing out the dangers by which the children of God are surrounded in these evil days, when deception is so prevalent, that if it were possible even the elect would be deceived. The errors of Spiritism, Theosophy, Christian Science and Russellism will be dealt with from time to time.

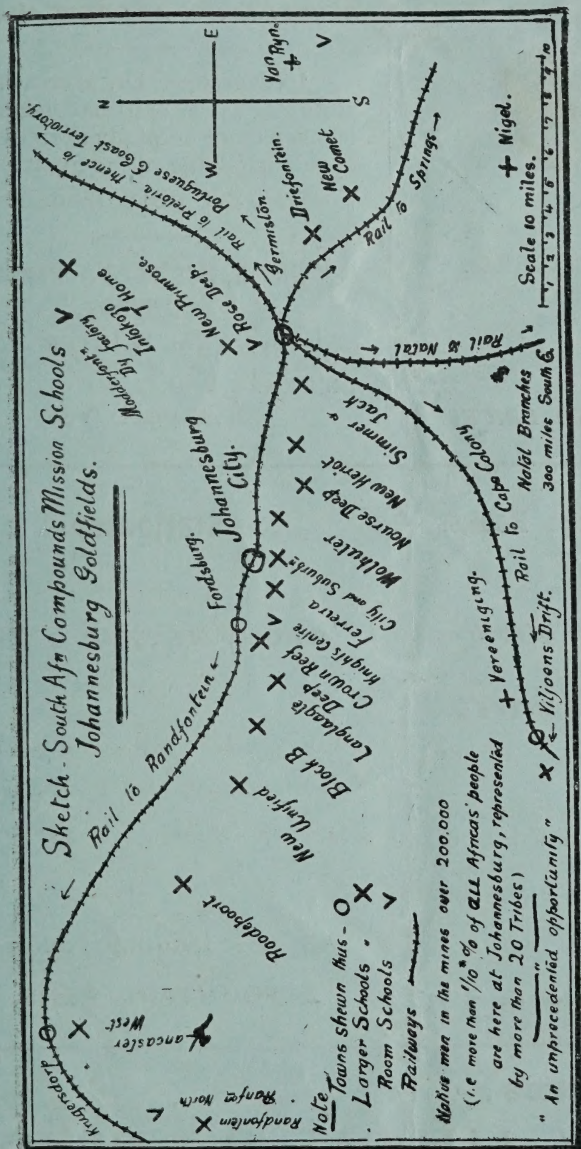
As the Bible is being afresh attacked, and this time in the house of its professed friends, we shall deal as fully and clearly as we can with the delusion of the so called "Higher Criticism" and endeavour to help our readers to give a reason for the hope that is in them.

Now it will be evident that to carry out such a programme we shall need wide and substantial support. If only we could secure two or three thousand subscribers we feel we should be in a position to go forward with confidence.

May we therefore ask each one, into whose hands a copy of this pamphlet comes, and whose heart warms at the story of God's grace herein recorded, is read; to become a subscriber. The subscription is only 3/- per annum, post free.

Will you not then kindly fill in and forward immediately, with a postal order for the amount of the subscription, the order form enclosed in this issue?

Johannesburg
Gold Fields.



This sketch gives a fair idea of the Field of the Mission. The Rand, as it is generally called, is a range of quartz-bearing hills running from East to West. The various mines lie along this Rand or Reef, and are connected with Johannesburg and each other by the Railway lines shown on the sketch.

SOMETHING OF INTEREST!

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